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Editorial Notes and Comment



THE RELIGION OF POWER is the title of a new book just from the press. This volume contains the lectures delivered at Union Theological Seminary last spring on the James Sprunt Foundation, by Rev. Harris E. Kirk, D. D., of Baltimore. The Church owes a debt of gratitude to Mr. James Sprunt, of Wilmington, N. C., for establishing this foundation, making it possible to have such lectures delivered and published; it is indebted to the Seminary for selecting such scholars as have been chosen to deliver these lectures, none of whom has shown greater fitness for this task than did our own Dr. Kirk; and the Church is indebted to him for the masterly way in which he performed the task. In these lectures Dr. Kirk shows a wonderful amount of study and research covering all the history of the Church and of the countries in which it has been established. His clear, strong mind enabled him to select and gather together in a most logical and orderly manner the great facts and conclusions which make these lectures masterpieces in their line. He presents to the reader the philosophies and the religions of the Greeks, the Romans and the Jews, and shows that they do not meet the requirements of the intelligent soul, which demands a Religion of Power. This is found only in Christianity, the religion of Jesus Christ the Son of God. We shall give a fuller review of this valuable book at an early date. Justice cannot be done it in a short note of this kind. Suffice it to say that those who knew Dr. Kirk were sure, when told of his appointment, that he would measure up to a very high standard, and they were not disappointed. Those who do not know him can become acquainted with one of the master minds of the Church by reading this book. It is published by George H. Doran Co., New York, and the price is \$1.50.

SYNODS are meeting this month. It is a great privilege to be able to attend upon their sessions. Ministers and elders meet other ministers and elders with whom they would otherwise rarely ever have the pleasure of meeting. This mingling together of the leading men of the Church broadens their minds and increases their vision. It helps each one to solve the difficulties which beset him in his work for the Master. He is often encouraged by finding that others have had similar troubles and have overcome them. In the various discussions in which the Synod engages often new thoughts are brought out and new ideas are suggested, and so heart and mind are fed. Important matters connected with the work of the Church are presented for consideration and action. This is especially true of home missions and education. These are matters which are often too large to be handled by the Presbyteries, and yet of too local a character to be

taken up by the General Assembly. So the Synod comes in between and does what neither of the other courts can do so well. The Synod sometimes takes up its time considering matters that belong properly to these other courts, and when it does it deprives itself of the opportunity of giving as much time as it ought to things that belong properly to itself. But all together the minister or elder who can attend and does not deprives himself of a great blessing.

By the President of the United States of America:

A PROCLAMATION

Whereas, I have received from the Senate of the United States a Resolution, passed July 7, 1916, reading as follows:

"Resolved, That, appreciating the sufferings of the Syrian people, it is suggested that the President of the United States set aside a day upon which a direct appeal to the sympathy of all American citizens shall be made and an opportunity shall be given for our public-spirited people to contribute to a much-needed fund for the relief of the Syrian people."

And, Whereas, a Resolution was passed by the Congress of the United States on July 18, 1916, reading as follows:

"Resolved by the Senate (the House of Representatives concurring), That, in view of the misery, wretchedness and hardships, which these people are suffering, the President of the United States be respectfully asked to designate a day on which the citizens of this country may give expression to their sympathy by contributing to the funds now being raised for the relief of the Armenians in the belligerent countries."

And, Whereas, I feel confident that the people of the United States will be moved to aid these peoples stricken by war, famine and disease;

Now, therefore, I, Woodrow Wilson, President of the United States, in compliance with the said suggestion of the Senate, and the said request of the Congress thereof; do appoint and proclaim Saturday, October 21, and Sunday, October 22, 1916, as joint days upon which the people of the United States may make such contributions as they feel disposed for the aid of the stricken Syrian and Armenian peoples.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this thirty-first day of August, in the year of our Lord one thousand nine hundred and sixteen, and of the Independence of the United States the one hundred and forty-first.

WOODROW WILSON.

By the President:

ROBERT LANSING, Secretary of State.

COURTESY and consideration is due on the part of members of Synod and other Church courts to the Church that is to entertain the body. The most difficult problem that has to be solved by the host Church is to provide homes for those who attend. The members of Synod can relieve the entertainment Committee of at least half of their labor

by observing the simple demands of courtesy. This committee sends to each minister and vacant church a request asking who will attend from that Church. If all answered promptly there would be little trouble. But unfortunately this is not done. Here is about what happened at the meeting of a certain Synod not many years ago. In response to the committee's inquiries 250 reported that they expected to attend. Of this number 50 did not attend, but only two notified the committee of the change of their plans. Supposing the others would come homes were provided and held for them. To the committee's great consternation 75 others came who had not announced their coming. For these the committee had to provide homes after they arrived. Of course, some are providentially hindered from attending after they have planned to do so. Others are unable to decide until near the time to start. In either case the committee ought to be notified at once by mail or by wire. A message received even a few hours before arrival will be of great help to the committee. If you have not reported your expected attendance on the meeting of Synod, do so as soon as possible.

CAN the Foreign Mission debt be paid and enough more be raised to do the work our Church ought to do? The women of America spend far more for artificial flowers or for kid gloves than does the Church for missions, and ten times as much for jewelry as for the conversion of the heathen. More money was puffed away in tobacco smoke last year than the Christians of the United States have given in a century to evangelize the rest of the world. The Church and the world alike spend money on the things which they care for most. In a year when eighteen thousand dollars was spent for the racing of a crew, a hundred and fifty thousand in connection with a single football game, seventy thousand for a banquet, six hundred thousand for a wedding, while the private wealth of Christians steadily increased, mission work was left groaning under heavy debt.

LEXINGTON, where the Synod of Virginia meets on October 24th, is a most interesting town. It is beautiful for situation in the great Valley of Virginia, surrounded by mountains on almost every side. Its chief attraction, however, is the people who live there and those of the past whose names are still identified with it. Some of the greatest names of this country are connected with the educational institutions which make Lexington a notable educational center. The one bears the names of Washington and Lee. Washington gave to it its first endowment. Lee gave to it the last years of his life as its president. He and his wife and several of his children, as well as his father, are buried in the Mausoleum, over